Comfort in DEATH.

A

Funeral Sermon

PREACH'D

Upon the

DEATH

OF

Mr. Timothy Cruſo,

LATE

PASTOR of a Church in *London*,

Who Died *Novemb.* 26. 1697.

By *MATTHEW MEAD.*

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ROMANS viii. 11.

If the Spirit of Him that raiſed up Jeſus from the dead, dwell in you; He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you.

IT is the great Privilege and Advantage of all that are United to Chriſt, that however things go with them in this World, it ſhall be ſure to go well with them in the next. The great Care of God is about their Eternal State, that whatever befals them in the Way, they may not miſs of Happineſs in the End; and this Happineſs is aſſerted here Negatively, in *verſe* the firſt. *There is no Condemnation to them that are in Chriſt Jeſus.*

NOW this *eleventh verse*, with the former, is a *Prolepsis*, or a *Pre-occupation* of a secret Objection or Doubt, arising from the fore-going Assertion. The Objection or Doubt is this: How can it be said, *There is no Condemnation to them that are in Christ Jesus*, since Death, which is the Fruit of Sin, yet seises the Godly as well as others?

NOW this the Apostle makes Answer to in this, and the foregoing Verse, both by way of Concession, and by way of Correction.

I. BY way of Concession. *The body is dead because of sin.* He doth not say only it is Mortal, and subject to Death; it shall and must die; but in the *Present Tense*, (which carries great Emphasis in it) *the Body is dead*; and he Expresseth it thus for Three Reasons.

1. Because of the Divine Determination, *It is appointed for all men once to die*, Heb. 7. 29. And therefore the Bodies of Believers are as Mortal, and as subject to Death, as other Mens.

2. *It is dead*, because Death is begun; Mortality seises upon us betimes, by the many Infirmities that attack us; how many Deaths do we die daily by *Gout*, *Stone*, *Collicks*, *Asthma's*, *Catarrhs*, *Fevers*, &c. before Death it self comes to relieve and release us.

3. Because of the Ground whereupon it proceeds, and that is Sin. *The body is dead because of sin.* We do not die as the Beasts die; Death is not a natural Accident, but a Punishment; it is an effect of the Justice of God for Sin. *By one man sin enter'd into the world, and death by sin*, Rom. 5. 12.

II. HE

II. HE Anſwers by way of Correction, oppoſing a double Comfort againſt this dying of the Body. *The Spirit is Life, becauſe of Righteouſneſs.* That is one Comfort. *Verſe* 10.

BY the Spirit here we are to underſtand the Soul, yet not ſimply and abſolutely conſidered, but as renewed by Grace. So it doth live for the preſent, and it ſhall live for ever.

AND mark the ground of the Benefit. *Becauſe of Righteouſneſs.* Becauſe of Imputed Righteouſneſs, which gives us right to this Life, or becauſe of Inherent Righteouſneſs, which is the beginning of this Life.

AND then the other Comfort is in the Text, and that is, *If the Spirit of Him that raiſed up Jeſus from the dead dwell in you, He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you.* The Sum of all is this:

IF you are Believers indeed, though your Bodies die, yet your Souls ſhall live, and that for ever; and your Bodies, though they die, yet they ſhall not die out-right, they ſhall not finally periſh, for they ſhall be raiſed again.

SO that though Sin infers Death; yet that Death is neither *total*, nor *final*.

1. NOT *total*, It is but an half Death, it ſeiſeth only upon the Fleſh. *The Spirit is Life, becauſe of Righteouſneſs.*

2. NOT *final*. Death is not ſuch a Night as hath no Morning. It is for a limited time, and then the dead ſhall return again. As the Life of Man is for an appointed time, ſo is his Death too. As Life is a Leaſe, which when a Man hath lived out, then he dies. So Death is a Leaſe too, which when a Man hath died out, then he ſhall Live again.

JOB calls it a *Set Time*, chap. 14.13. *O that thou wouldſt hide me in the Grave:* But how long would he be hid there? Not for ever; No, but for the *ſet* time, *That thou wouldſt appoint me a* Set Time, *and remember me*; and in v. 14. he calls it an *appointed time*, *All the days of my* appointed time *will I wait till my change comes.* This Change is not meant here of a Change by Death (as many interpret it) but of a Change by *Riſing* again, as appears by the Context. It is the great Change when we ſhall all be changed (1 *Cor.* 15. 51.) when Chriſt *will change our vile Body, that it may be faſhioned like unto his glorious Body.*

After this Change we ſhall hear no more of Changing, for *when this Mortal ſhall have put on Immortality, then Death ſhall be ſwallowed up in Victory*, 1 Cor. 15.54.

But how ſhall this Change be brought about? That is Anſwered in the Words of the Text,

If the Spirit of him that Raiſed up Jeſus from the dead, dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.

In which Words you have Two General Parts.

I. A happy Reſurrection Promiſed, *He that raiſed up Chriſt from the dead, ſhall quicken your mortal bodies.*

II. The Condition upon which the Promiſe is made, *If the Spirit of him that raiſed up Jeſus from the dead dwell in you.*

In the Reſurrection promiſed, you have Two Things.

I. The Author of it, or the Efficient Cauſe, and that is *God the Father*, Deſcribed by this *Periphraſis*, or Eminent Work of Power, *He that Raiſed up Jeſus from the Dead.*

II. The

II. The Way or Manner of bringing it about, and that is, *By his Spirit that Dwelleth in you.*

The *Doctrine* that I intend to Inſiſt on, upon this Occaſion is this.

Doct. *That the Bodies of all the Saints ſhall at the the laſt day be Quickened, and Raiſed by that Spirit which Dwells in them.*

I ſhall ſpeak to this under Two Heads.

I. That the *Spirit of God* Dwells in the *Children of God.*

II. He Dwells in them as a Principle of Reſurrection Power, and is the Ground and Cauſe of their Happy Reſurrection.

1. That the *Spirit of God* Dwells in the *Children of God.* This is plain in the Scripture, 1 *Cor.* 3. 16. *Know you not that ye are the Temple of God, and that the Spirit of God dwelleth in you.* 2 Tim. 1. 14. *That Good Thing which was committed to thee, keep by the Holy Ghoſt which dwells in us.* John 14. 17. *The Spirit of Truth,* — *He Dwelleth with you, and ſhall be in you.* So in the Verſe but one before the Text, *If ſo be the Spirit of God dwell in you,* there is no Truth more plainly atteſted in Scripture than the Indwelling of the *Spirit* in Believers. And there are Three Things implyed in the Expreſſion, Preſence, Power, and Continuance: He *is in* them, He *Rules* in them, and He *Remains* and *Abides* in them.

1. It implies a Preſence. There is a Special Preſence of the *Spirit* in every Believer. All Men have a ſhare in His *General* and *Eſſential Preſence*; *Whither ſhall I go from thy Spirit? Or, Whither ſhall I flee from thy Preſence?* But there is a *Special Preſence* made up of *Grace* and *Favour*, which none ſhare in but Believers, for it is derived to them from *Chriſt* as Head of the Body. Pſal. 139. 7.

2. It

2. It implies Power and Activity. Where the *Spirit* is, he is an *Operative Principle*. He Teaches us the Way of Duty, He quickens and ſtirs us up to the Doing of it, He mortifies Sin in us, helps us againſt Temptations, makes the Means of Grace Effectual, *Works all our Works in us, and for us.*

Iſa. 30. 21. Pſal. 32. 8.

3. THIS dwelling of the Spirit in us implies Abiding and Continuance. He is not in them as an *Inmate*, but as an *Inhabitant*. Not as one that turns aſide to tarry for a Night, but as one that takes up his conſtant Reſt. *He dwelleth with you, and ſhall be in you*, John 14. 17.--- And *ver.* 16. *He ſhall abide with you for ever*. And there is a double ground for this.

1. THE unchangeableneſs of his Nature; where He takes up his Abode, it is for ever. *This is my reſt for ever, here will I dwell*, Pſal. 132. 14. There is no ſhadow of Change in Him. *He is yeſterday, and to day, and the ſame for ever.*

Jam. 1. 17. Heb. 13. 8.

2. THE Infiniteneſs of his Power; which is ſuch as that none are able to diſpoſſeſs Him. He that can diſpoſſeſs all, can be diſpoſſeſſed by none. He is ſtronger than the ſtrong Man, and therefore caſts him out; but there is none ſtronger than the Spirit of God, and therefore where He once takes up his Abode, He will never with-draw more.

Q. BUT how is the Spirit ſaid to dwell in us? that muſt be a little Inquired into, becauſe it is Twice mentioned in the Text. *If the Spirit of Him that raiſed up Jeſus from the dead dwell in you, ---- He ſhall quicken your mortal bodies by his Spirit that dwells in you.*

A. 1. THE Spirit of the Lord dwells in Believers, not

not only by his Gifts and Graces, but He dwells in them by his Perſon, He is really in them, and united to them. I know it is diſputed by many, whether the Spirit dwells Perſonally in Believers, or whether He dwells in them only by his Gifts and Graces. But to me it ſeems plain; for the Indwelling of the Spirit is one of the greateſt Promiſes of the Covenant of Grace. *Ezek.* 36. 27. *I will put my Spirit within you, and cauſe you to walk in my Statutes.*

NOW what is that which is called *my Spirit?* it can't be the work of Grace, for that is promiſed in the former Verſe, under the Terms of a new Heart, and a new Spirit. *A new heart will I give you, and a new ſpirit will I put within you.* And then it follows, *And I will put my ſpirit within you.* *The new ſpirit*, that is the Work of Grace; but this, *my ſpirit*, that is the Spirit of Grace that effects the Work.

2. THE Spirit of God dwells in Believers, conſidered in a large and general Senſe, *i. e.* with reſpect to their whole Perſons. For as the whole Man is the Subject of Sanctifying Grace, (1 *Theſſ.* 5. 23.) ſo the whole Man is the Habitation of the Spirit of God.

3. THE Spirit of God may be ſaid to dwell in Believers in a more reſtrained Senſe, with reſpect to the Soul, which is the chief Subject of Grace.

BUT the dwelling of the Spirit here in the Text, refers to the Bodies of Believers, diſtinct from the Soul; that is, to their Bodies, not whileſt living and united to the Soul, but to their Bodies whileſt dead, and having their Souls ſeparated from them. *He that raiſed up Chriſt from the dead, ſhall quicken your dead bodies, by his ſpirit which dwells in you*; that is, that dwells in you when dead.

SO

SO that the Words hold out to us this Truth, That the Bodies of the Saints are the dwelling place of the Holy Ghoſt, even while they are dead and lying in the Grave. And it muſt neceſſarily be ſo.

FOR 1. If it were not ſo, then the Relation of God to his People would be either Empty or Changeable, but it is neither. It is not an empty Relation; no, God fills up every Relation as becomes a God.

NOR is it a changeable Relation, Death it ſelf hath no Power to break it. Therefore it is ſaid, *when we die we are the Lord's*: *i. e.* that part of us that dies is his Portion and Right, as well as that which lives; the dead Body as well as the living Soul.

Rom. 14. 8.

2. If it were not ſo, then our Relation to the Holy Ghoſt as his Temples would ceaſe. For the Scripture calls our Bodies, the Temples of the Holy Ghoſt, 1 *Cor.* 6. 19. *Know ye not that your bodies are the temples of the Holy Ghoſt?* Now either this Relation muſt ceaſe in the Grave; or if not, then theſe Temples muſt ſtand empty, and forſaken of the Spirit; or elſe He muſt ſtill dwell in them, even in the Duſt. They are ſtill appropriated to the Spirit, and muſt be poſſeſſed by Him.

3. The Proportion that is between the Perſonal Union and the Myſtical may make out this: For when the Godhead of Chriſt was once United to the Man-hood Perſonally, they were never ſeparated again. When the Body of Chriſt was dead, and in the Grave, the Soul was ſeparated from it, but the Divine Nature was not. So when the Bodies of Believers are lying in the Grave, their Souls are ſeparated from them, but the Spirit of Chriſt is not: As it dwelt in them when they were living, ſo it maintains its poſſeſſion and right when the Body lies rotting in the duſt.

4. If the Spirit of Chriſt be not in Union with the Fleſh of a Believer in the Grave, then Death is as really a Curſe

to

to the Saint as to the Sinner; and as *Solomon* ſays in another Senſe, ſo it may be ſaid in this, *As dies the wicked, ſo dies the righteous.* The wicked dies accurſed, and ſo doth the righteous. For what is the Curſe of Death, but to be ſeparated from the Lord? And if there be no Union between the Spirit of the Lord, and the dead Body of a Saint in the Duſt, then the Body is under a Curſe; and if ſo, the Believer would be Bleſſed and Curſed at the ſame time; the Soul would be bleſſed, being in Union to the Spirit in Heaven, and the Body at the ſame time Curſed, being ſeparated from the Spirit in the Grave. But how can this be, when the Scripture ſays expreſly, That the dead Saints are bleſſed, *Revel.* 14. 13. *Bleſſed are the dead that die in the Lord*? You'll ſay, they are bleſſed, becauſe their Souls are gone to Heaven, and enjoy God. I, but that is not all, for then it would rather have been ſaid, Bleſſed are the Souls of them that die in the Lord. But pray mind, it is that which dies that hath the Bleſſing affixed to it. *Bleſſed are the dead.* Now the Soul is not dead, that lives; and who knows not, that the Soul that lives in Heaven is bleſſed? Eccleſ. 2. 16.

But the deſign of the Holy Ghoſt here is to Comfort Believers concerning their bodies when in the Duſt.

Doth the Body die? why yet it partakes of a bleſſing in Death. *Bleſſed are the dead.* Nothing of a Saint dies but his Body, why then *Bleſſed are the dead.*

And mark how his Right to the Bleſſing accrues, *He dies in the Lord*: *i. e.* in Union to the Lord; Death makes no ſeparation. And if ſo, then as what Union there was between the Spirit of Chriſt and the Soul of a Saint, remains ſtill; ſo what Union there was between the Body of a Saint, and the Spirit of Chriſt, remains ſtill. *He dies in the Lord.*

5. IT muſt be ſo if we do but duly conſider the Subject of Sanctification, and what is that? Not the *Soul* only, but the whole *Perſon*, that is, *Body* and *Soul*; it is

not any one part only that is Stamped with the *Image of God*, but the *Intire Nature* of every Believing Perſon, the whole *Soul*, and the whole *Body*. For *Sanctification* is a Repair of the *Decay* of the *Upright State* of our *Creation*. Now in the *Firſt Creation*, our whole *Nature* was ſtampt with *God's Image*, not only the Soul, but the Body too was *Intereſted* in the *Image of God*, by a Participation of *Original Righteouſneſs*.

AND when Man Sinned, the *Image of God*, ſo far as it was our *Righteouſneſs* and *Holineſs*, was utterly Defaced and Loſt, it departed from our whole *Nature* Body and Soul; and hence the whole Perſon is ſaid to be *Polluted* and *Defiled* by *Sin*, not only all the Powers of the Soul, but all the Members of the Body. (As you may ſee, *Rom.* 3. 13, 14, 15. *Rom.* 6. 19.)

NOW this being the *Caſe* of all Men, therefore our *Sanctification* (which is the *Reparation* of *God's Image*) muſt Reſpect the whole Man equally, and the *Image of God* muſt be ſtamped upon the Body, as well as the Soul; and ſo it is wherever *Sanctification* is wrought.

ὁλόκληρος. This is Evident from the *Apoſtle's* Prayer, 1 *Theſſal.* 5. 23. *The God of Peace Sanctifie you throughout, i. e.* in your whole Man, for ſo he Explains it in the next words, *in body and ſoul, and ſpirit.* It is not a *Sanctification* throughout, if the Body be not made Holy as well as Soul and Spirit.

NOW do but ſee how *Chriſt* Argues about his Lying in the *Grave*, from the Holineſs of his Body, *Pſal.* 16. 9, 10. *My Fleſh ſhall reſt in Hope, for thou wilt not leave my Soul in Hell*, (that is, my Body in the Grave) *nor ſuffer thine Holy One to ſee Corruption.* What is meant here by *thy Holy One?* it is meant only of the Body of *Chriſt*, for his Soul was in *Heaven*, nor was that capable of ſeeing *Corruption*.

NOW God would not Suffer the Dead Body of *Chriſt* to ſee *Corruption*, and why? Becauſe it was Originally

nally and Perfectly Holy, never Tainted with the leaſt Sin, and therefore ſaw not the leaſt Corruption in the Grave, which elſe it would have done; and which the Bodies of the Saints do.

BUT that other Argument of *Chriſt*, is common to all Believers with him; *My Fleſh ſhall Reſt in Hope, for thou wilt not leave my body in the Grave.* And this Not leaving the Body in the Grave, ſpeaks Two Things.

I. The *Abiding Union* of the *Eternal Spirit* with the *Body.*

II. THE *Future Reſurrection* of the *Body*, by the *Spirit*, from the *Grave*, and why? Becauſe the *Body* is *God's Holy One.*

NOW I would Querie, Whether was the *Spirit of God* ſeparated from the Dead Body of *Chriſt*, or no? That his own Soul was ſeparated from his Body, that is certain, for that he recommends to his Father, *Luke* 23. 46. *Father into thy hands I commend my Spirit.* Therefore it is evident his Soul was ſeparated from his Body; but yet the Spirit of God was not, and the Reaſon was, becauſe in that Covenant that paſſed between the *Father* and the *Son*, the *Father* engaged to take Care of him in Death, and to Raiſe him again to Life: And for this Cauſe, though his Soul was Separated, yet the *Spirit of God* was not, his Holy Body continued in Union to, and under the Special Care of the *Spirit of God* every moment it lay in the Grave, and in the Faith and Comfort of This *Chriſt* died; ſo he tells you, *Therefore my heart is glad, my glory rejoyceth, my fleſh alſo ſhall reſt in hope.* Now mark the *Reaſons* he gives, they are Two-fold.

ONE is from His State in *Death.*

THE other, is from his Certain Reſtauration to *Life.*

I. FROM His State in *Death*, which is a State of Union to the Eternal Spirit, *Thou wilt not leave my body,* Liſheol, *in the Grave.* It is not only meant of his Re- לִשְׁאוֹל

maining there; but of his being left of the Spirit while he was there: *Tho' my Body lye in the Grave, thou wilt not leave me when I am in that ſtate.*

II. THE other is from his Certain Reſurrection to *Life*, v. 11. *Thou wilt ſhew me the Path of Life.* Herein he points to the Covenant between *Father* and *Son*, where-
Iſa. 53.10. in God promiſes that *He ſhall prolong his Days.* Now, therefore, ſays *Chriſt* in the higheſt Confidence and Aſſurance, *Thou wilt not leave my Body in the Grave.* There is the Union aſſerted. *Thou wilt ſhew me the Path of Life.* There is the Reſurrection ſecured.

NOW then, I aſſume the Querie again, Was the *Spirit of God* ſeparated from the Body of Chriſt when Dead in the Grave, or not? If it be ſaid that it was, then it will undeniably follow, That there was a part of Chriſt's Sufferings that was not Meritorious, yea, the greateſt Part, for his Death was the Chief Part of his Sufferings, the Compleating Act; and there could be no Merit in Chriſt's Death, if his Body was not in Union to the *Spirit of God*, for what ſhould give the Value and Virtue to his Death? *That which gave Value and Virtue to his Death, was the Eternal Spirit.*

AND if the Dead Body of *Chriſt* was in Union to the Spirit when in the Grave, then ſo muſt the dead body of every Believer be alſo; and that upon a Two-fold Account.

I. Becauſe every Believer is a Member of Chriſt, Body and Soul are in Membership; and therefore, if the Spirit was in Union to *Chriſt* as Head, ſo it muſt be to the Members alſo, for we have the Spirit from Chriſt, it is in us derivatively from him, as he is the Head of Influence to every Member.

I know not how this can be anſwered, but by ſaying, either That the Dead Body of a Saint is not in Membership with *Chriſt*; or by ſaying, That though it be in Mem-

Membership, yet it is not in Union to the Spirit.

Now as to the First, if the Dead Body of a Believer be not in Membership with *Christ*, then the Death of every Believer Maims *Christ*'s Mystical Body; he sustains a Loss as well as we: And he hath said, *Nothing shall be Lost.*

AND as to the Second, if it be said, The Body of a Saint may be in Membership to *Christ*, and yet not in Union to the Spirit, that is Absurd and Impossible, for we are no longer *Christ*'s, than as the Spirit of *Christ* Dwells in us. It is the Spirit that Unites *Christ* and the Saint together, and he it is that maintains the Union, it holds no longer between *Christ* and the Believer than the Spirit dwells in Him, *If any have not the Spirit of Christ, he is none of his.*

Therefore, either the Spirit must maintain a Union to the Dead Body of a Saint, or else it cannot be in Union to *Christ*, it is none of his, for it is destitute of the Spirit.

2. The Believer is as really in Covenant with God as Christ was; his Soul, as really as the Soul of Christ; and his Flesh, as really as the Flesh of Christ; both are in Covenant; and by this Covenant the Union between the Spirit of God, & the Flesh of Christ remained firm & inviolable: and is there not the same reason why it should remain so between the Spirit of God, and the Flesh of the Believer? The Spirit would not leave Christ when in the Grave, no not for a Moment; and will it leave the Believer when laid there? Where then is his Covenant Faithfulness, who hath said, *I will never, never, never leave thee, nor never forsake thee?* The Promise is Extensive to every part, and every state of the Believer. *Never* here, *never* hereafter, *never* in life, *never* in death, *never* in thy Soul, *never* in thy Dust. So that Death can't. *Heb.* 13. 5.

can't touch the Union that is between the Spirit and the Saint, neither as to Fleſh nor Soul.

Indeed, when Death comes and pulls down this earthly Tabernacle, it forces the Soul out of Doors, and it quits it. But doth it force out the Spirit of God too? Is it ſtronger than He? The Scripture ſays, That *Death ſhall not be able to ſeparate us from the Love of God which is in Chriſt.* But if the indwelling of the Spirit be loſt while the Body lies in the Grave, then Death can ſeparate us from the Love of God in great part, that is, as to the Body, ſo long as it lies in the Grave. For the Love of God can no way be enjoyed but through Union to the Spirit; and this is the only thing wherein the dead Body of a Believer can be any way capable of receiving Love from God, the preſerving it in the Union of the Spirit to a glorious Reſurrection State.

Rom. 8. 38, 39.

Moſt evident therefore to me it is, that the Union between the Spirit of Chriſt and a Saint, cannot be broken in any part of it, neither as to Soul nor Body, no not by dying; for if the Spirit of God ſhould be ſeparated from the Body in Death, what a dreadful thing would Death be to a Believer? As to his Fleſh it would be no better than a falling from Grace, and what a ſad Contradiction would that be, that the Soul in death ſhould be receiv'd to Glory, and the Body in the mean time fall from Grace, and this by an Act of God, for Death is God's Act? While the Believer lives, the Spirit of God dwells in Soul and Body both; now if at Death he utterly ſeparates from the Body, then it is fallen from Grace, and that by God's Act only. What a ſad Conſequence is this?

I ſay therefore, that the Union between the Spirit of Chriſt and the Body of a Saint, is never broken; no, not in Death: For why more in Death than in Sleep? The Spirit of God dwells in the Body of a Believer when it ſleeps, and yet then it is uncapable of any Act of Communion with Him, uncapable of Service and Obedience. What-

Whatever the Soul in that caſe may do, yet the Senſes are locked up, and the Body, as to any Duty, is but as a dead thing. And yet the Body is the Temple of the Holy Ghoſt when it is aſleep, as really as when awake; and ſo it is when dead as well as when living. And it muſt be ſo, if you conſider but the nature of the Union that is between the Spirit of God and the Believer in thoſe two Eſſential Properties of it, *viz. total* and *indiſſoluble.*

1. It is *total*, and of the whole Perſon; the Covenant is made with the whole Perſon, and ſo is the Union that comes by it, with Body and Soul. God owns the Body as really as the Soul; He loves the Body as really as the Soul; He Sanctifies the Body as really as the Soul; He Redeems the Body, and will glorifie the Body, as really as the Soul; for the Union is a total Union.

2. It is *indiſſoluble*, and can no way be broken off; as it takes in Body and Soul both to make it *total*; ſo it takes them in for ever to make it *indiſſoluble.* The Body is for ever in Union to the Spirit, as well as the Soul, and as really in the Grave, as in Grace or Glory. I pray what elſe is the meaning of Sleeping in Jeſus, 1 *Theſ.* 4. 14. *Them that ſleep in Jeſus will God bring with him.* Why are the dead Bodies of Believers called *the dead in Chriſt?* ver. 16. *The dead in Chriſt ſhall riſe firſt.* The Body, tho' dead, yet it is ſaid to be ſtill in Chriſt, becauſe of the indwelling of the Spirit in it.

AND ſo much for the firſt thing, That the Spirit of God dwells in Believers: And how He dwells in them, not only in the Soul, but in the body; and not only in Grace, but in the Grave.

2. HE dwells in them as a Principle of Reſurrection Power; and this is one great end of the Union he maintains with the Duſt of a Saint while in the Grave, that He may raiſe it to Glory at laſt.

For as the Reſurrection of every Believer is ſecured by the

the Reſurrection of Chriſt, *Becauſe I live, ye ſhall live al-*
John 19. *ſo.* So the Spiritual Union is the great Foundation upon which it ſtands. It is one of the great Works of the Spirit of God to Raiſe the *Bodies* of the *Saints* at laſt, and He hath given the higheſt Evidence of it in His Raiſing Chriſt, for this was His peculiar Work.

THO' the Reſurrection of Chriſt is aſcribed to each
Acts 2.32. *Perſon* in the *Trinity.* To the *Father*, Gal. 1. 1. To the
John 10. 17, 18. *Son*, *John* 2. 19, 21. Yet the peculiar Efficiency in Raiſing Chriſt was from the Spirit. *He was put to Death in the Fleſh, but Quickened by the Spirit*, 1 Pet. 3. 18. *Declared to be the Son of God with Power, according to the Spirit of Holineſs, by the Reſurrection from the dead*, Rom. 1. 4. And this is the ſenſe of that in 1 *Tim.* 3. 16. *Juſtified in the Spirit.* How was He Juſtified in the Spirit? Why the Spirit by Raiſing Him from the Dead, did therein declare him acquitted from all the Guilt he was charged with, and all the Reproaches he underwent.

NOW as Chriſt aroſe, ſo doth every Believer riſe by the ſame power, and that is, the Power of the Spirit of God, ſo the Apoſtle tells you, 2 *Cor.* 4. 14. *He which raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus.* He dwells as a Principle of Reſurrection Power in every *Believer*, and holds a Union with the Fleſh for that very Purpoſe, that while it is in the Grave He may preſerve it, and at laſt raiſe it again.

NOW pray mind the Text again: *If the Spirit of Him that raiſed up Jeſus from the Dead, dwell in you; He that raiſed up Chriſt from the Dead, ſhall alſo quicken your Mortal Bodies by His Spirit that dwells in you.*

The Dead Body of a Saint is deſigned for quickening, *i.e.* for a Reſurrection to Life. And that is not all, but it is to be conformed to the likeneſs of Chriſts Reſurrection in its quickening: This the Prophet intimates, *Iſa.* 26. 19. *Thy Dead Men ſhall Live: Together with my Dead Body ſhall they Ariſe*, So we Read it, but the *Hebrew*

is

is, *Nebelathi jekumun, cadaver meum reſurgent. Thy dead Men ſhall live: They ſhall ariſe my dead Body.* The Natural body of a *Believer* belongs to the Myſtical Body of *Chriſt*; and ſhall ariſe as a part of his Body; and therefore ſhall ariſe as his Natural Body did. *How is that?* By the Spirit dwelling in him. נבלתי יקומון

AND the Spirit is ſaid, in the *Text*, to dwell in the Dead Body of a *Believer* for that purpoſe: *He* ſhall *quicken your Mortal Bodies by His Spirit that dwells in you*, Your Margent reads it, *Becauſe of His Spirit that dwells in you.* And that makes the Thing more plain, *viz.* That the Great Reaſon why the Spirit dwells in the dead bodies of *Believers*, is to be a Reſurrection Principle in them, to raiſe them again to Life. This the words ſpeak out plainly, *He ſhall quicken you becauſe of His Spirit that dwells in you.*

SO that a Reſurrection to Glory is made plainly dependant upon the indwelling of the Spirit in ſuch Bodies as ſhall be ſo Raiſed; I don't ſpeak of a Reſurrection abſolutely and ſimply, but of a *Glorious Reſurrection.* For though the Reſurrection of the *Body*, conſidered in the thing it ſelf, be a buſineſs *Abſolute* and *Determined*, yet the *Reſurrection* to *Glory* (which is the thing intended) is *Conditional*, and not vouchſafed to any, but upon an antecedent Work of Grace wrought in their hearts, whereby they have the Spirit of the Lord dwelling in their perſons; and hereby he becomes a *Reſurrection-Principle* in the Duſt of a Saint, to quicken his Dead Body to a Glorious Life.

Therefore you have a double dwelling of the Spirit mentioned in the Text, *If the Spirit dwell in you, he ſhall quicken your Mortal Bodies by his Spirit that dwells in you.* There is a *Dwelling in you* to ſanctifie the Perſon of the *Believer*, & then a *dwelling in you* to *raiſe the dead body of the Believer.* So that the Senſe of the Text is this, If the Spirit of God dwell in you now, to Sanctifie your Perſons

here, the ſame Spirit ſhall dwell in your Bodies in the Grave, to Raiſe them to Glory hereafter.

AND ſo I come to the Application of this Truth.

IS it ſo, that the Bodies of all the Saints ſhall at the Laſt Day be Quickened and Raiſed again by the Spirit of God which dwells in them?

THEN the *Firſt* USE that I would make of it, ſhall be for *Caution*, and that is, *That you would take heed of ſlighting this Truth, or any other Truth of the Goſpel, becauſe it may ſeem New or Strange. This was the Spirit of the Learned Men of* Athens, *when* Paul *Preached up Jeſus and the Reſurrection*: What New Doctrine is this? ſay they, *for thou bringeſt certain ſtrange things to our Ears*, Acts 17. 19, 20.

Many are very apt to ſlight Things, though of the Greateſt Weight, becauſe they do not underſtand them, the Line of their Reaſon is too ſhort to Fathom them.

Do you think to Ketch the Sea into your Nut-ſhell? Or to take a full Proſpect of the Myſteries of God by the Dim-light of Pur-blind Reaſon? Alas! it can never be, for theſe are Things, the evidence whereof lies in Revelation, and therefore we ought to believe them becauſe God ſays them; and to take comfort in the Truth of them, tho we are not able to ſee the reaſon of them.

As we ſhould not undervalue any Truth, becauſe it is common; ſo we ought not to diſown any Truth becauſe it is to us new; but if the Scripture doth confirm it, it is our Duty to believe it. This is a Truth of great Concern; ſo great, that the not believing of it takes away all the comfort of the Grave. For what difference is there between the Death of a Saint and a Sinner? The one hath no more Priviledge in the Grave than the other; but only in this. *Solomon* ſays, *The righteous hath hope in his death.* Pro. 14. 22 This is a hope that ſprings from Chriſt's hope, for he had hope

hope in his Death, *my flesh shall rest in hope* *, shall dwell confidently, *i. e.* confident of its Union, confident of its Resurrection. This was the confident hope of Christ in his Death; and from hence it is that *the righteous hath hope in his Death*: It is the same hope Christ had. Now take away this Truth, and what hope hath the Righteous in his Death then? He hath hope after Death; but what hope hath he in Death? The Union of the Spirit with the Dust of a Believer gives hope in Death. *Tho I walk through the Valley of the shadow of Death, I will fear no evil, for thou art with me.* Who then would slight so useful, and so comfortable a Truth as this is, that doth so sweeten Death, and make the Grave so easie?

* ישכן לבטח Psal. 16.9. & 23. 4.

2. This Truth shews us the great difference between the Resurrection of Man and Man, of Saint and Sinner; tho all shall rise, yet they shall not rise alike. Some shall have *a better Resurrection* than others shall; there is a *Resurrection both of the Just and the Unjust*, Acts 24.15. There is a Resurrection that ends in Misery, and a Resurrection that runs into Glory. *Daniel* calls the one an *awaking to everlasting life*; and the other, a *waking to shame and contempt*. And Christ calls the one, *the Resurrection of Life*; and the other, *the Resurrection of Damnation*. Therefore there is a great difference between the one and the other: And it will appear in Four Things. He. 11.35. Dan. 12.2. Joh. 5.29.

I. THE Resurrection of the Believer is Founded in the Covenant of Grace; And what is the Tenour of that Covenant? It is, *That God will be our God for ever.* Now this Covenant is not made with the Soul of a Believer only, but with the Person, Soul and Body; and therefore from this Covenant our Lord proves the Resurrection against those *Sadducees*, *Matth.* 22. 32. *I am the God of Abraham, the God of Isaac, and the God of Jacob, God is not the God of the dead, but of the living.* The Argument, like a Two-edged Sword, cuts both ways, it proves the Immortality of the Soul, in that God is said

to be *the God of the living:* And it proves the Reſurrection of the Body, in that God is ſaid to be *the God of Abraham.* And therefore not the God of his Soul only, but of his Perſon, Soul and Body; therefore whole *Abraham* muſt live for ever, becauſe of the everlaſting Covenant of God. He is thy God as much when thou art dead in the Grave, as when thou art aſleep in thy Bed, becauſe of the Covenant which cannot be diſſolved; and if he dies in Covenant, he ſhall riſe in Covenant.

NOW it is not thus with Unbelievers; they ariſe too, but not by virtue of any New Covenant Intereſt. They lived out of this Covenant while they lived, and died out of this Covenant when they died; and they ſhall riſe out of this Covenant when they riſe again. And that is a ſad difference; as much as is between Heaven and Hell.

II. THE Body of the Saints riſe by Virtue of their Union to Chriſt. He is the Head, and they the Members. This Oneneſs is the great Foundation upon which the Saints Reſurrection ſtands; if the Head be riſen, the Members cannot always lie rotting in the Grave. As the Effect is bound up in the Cauſe, ſo is the Reſurrection of the Believer in the Reſurrection of Chriſt. *Be-*
Joh.14.19 *cauſe I live, ye ſhall live alſo.*

BUT the Wicked don't riſe by virtue of Union to Chriſt, and therefore the Life and Power of his Reſurrection doth not animate and quicken them. No, they riſe by the Power of Chriſt, as Lord of the Dead, but not by virtue of Union to Chriſt. They riſe by the Power of Chriſt as Judge, but not by the advantage of his Mediation.

III. THE Bodys of the Saints ariſe as a part of the Harveſt belonging to Chriſt, as he was a Firſt-Fruits in his Reſurrection. So he is called, 1 *Cor.*15. 20. *Now is Chriſt riſen from the dead, and become the firſt fruits of them that ſleep.* But to whom is Chriſt a Firſt-Fruits? to all? No, but only to Believers. Under the Law the Firſt-

First-Fruits were offer'd to God for the sanctifying and blessing the whole Harvest; and as the First-Fruits are, so is all the rest, *if the first-fruits be holy, the lump is holy.* Ro.11.16: If the First-Fruits be safe, not a Shock, nor a Sheaf, nor an Ear, nay, not a Grain shall be lost. So our Lord Christ testifies, *This is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.* Joh. 6.39. Believers arise then as a part of that Harvest of which Christ is a First-Fruits. But Sinners do not arise thus. Christ is no First-Fruits to them. Tho the First-Fruits bless the Corn, yet it don't bless the Tares, and Cockle, and Weeds that grow among the Corn. You know what their Sentence is, *Matt.* 13. 30. *Gather together the Tares, and bind them in bundles to burn them.* And this is a sad Difference.

IV. BELIEVERS arise by a Power *within* them; the Wicked arise by a Power *upon* them. The Spirit of Christ dwells in every Believer as a Principle of Resurrection Power, and by virtue of this Power they rise again. But the Wicked rise not by virtue of the Spirit of Christ in them, but by the Power of Christ upon them, as he is the Lord of Death, and the Judge of the World.

O! HOW great is the difference between the Resurrection of Saints and Sinners! Believers shall rise perfect from all Sin. The Wicked shall rise loaded with all their Sins and Lusts. Believers will rise, like *Pharaoh's Butler*, to great Exaltation, and the Wicked, like the *Baker*, to be Sentenced to Execution. Belivers rise to be gathered as Wheat into the Garner, the Wicked as *Chaff* for the unquenchable Fire.

3. Let us labour to make a due Improvement of this Truth, especially in Four Things.

I. Admire the condescending Love of the Spirit of God in this Work, for it is truly admirable. To take our Bodies for his Temple while they are living; to dwell

dwell in them, and that perſonally, this is great condeſcention: But that he ſhould own them when dead, and continue his Union to our Fleſh, when our own Soul hath forſaken it, and abide with it in Duſt and Rottenneſs. O, What amazing Love is this!

Don't let us ſlight this Truth therefore, but admire it. For it is the greateſt condeſcention of the Spirit that we read of in all the Scriptures. O! How much doth it make for the Honour and Dignity of Believers, that he whom the *Heaven of Heavens cannot contain*, ſhould vouchſafe to take up his Reſidence in our fleſh. Had it been in our Souls only, that had been great condeſcention, but not like this; for the Soul is of a more excellent Nature than the Fleſh. But he dwells in our Fleſh, and not only ſo long as we live, but in Death too, and holds his Union with it through the whole courſe of the Grave, from the firſt Moment of Diſſolution, to the bleſſed Day of our Reſurrection. O what condeſcention is this!

II. Improve this Truth by getting an Intereſt in Jeſus Chriſt. Here is a double Motive to inforce it, in this and the foregoing Truth. The Intereſt both of Soul and Body is concerned in it. Here is a Motive from the Soul, it ſecures the life of that, tho the Body dies, *v.* 10. *If Chriſt be in you, the body dies, becauſe of ſin, but the Spirit lives becauſe of Righteouſneſs*; And then here is a Motive from the Body too, tho it dies, yet it dies in Union to the Spirit, who will quicken it again, *He ſhall quicken your mortal bodies, by his Spirit that dwells in you.* Therefore, *Bleſſed are the dead that die in the Lord.*

III. Improve this Truth with reſpect to the Spirit of God, (1.) By begging and praying for the Spirit to dwell in you now as a Principle of Sanctification, or elſe he will never dwell in you as a Principle of the Reſurrection. If your Bodies be not his Temples now; if he doth not dwell in them, and purge them from filthineſs, and prepare them for Glory here, he'll never raiſe them at the laſt day, and then better never riſe again.

I tell you, meerly to Riſe from the Dead is no Priviledge, no, *Judas*, and *Herod*, and *Pilate*, ſhall riſe again, and *Cain* that ſlew his Brother; and ſo ſhall *Gardner*, and bloody *Bonner*, all the *Wicked* that dyed in their Sins ſhall riſe again; but alas! it will be a Dreadful Riſing, *Daniel* ſays, *ſome ſhall riſe to ſhame and everlaſting Contempt.* And Chriſt ſpeaks of a *Reſurrection to Damnation.* And were it not better that the body ſhould lye and Rot in the Duſt for ever, then to riſe from the Grave to be thrown into *Hell*, and made Fuel to feed the Fire that never goes out? yet this ſhall be the lot of all the Wicked; they riſe by the Power of Chriſt, that they may be Damned by the Wrath of Chriſt. Dan. 12. 2. John 5. 29.

I ſay therefore, to Riſe again may be no Priviledge, but a Judgment and a Curſe; the Priviledge lies in Riſing again by the Spirits power quickening your dead bodies. This is a Priviledge indeed, for here begins the Glory and Salvation of your bodies, therefore it is called a *Reſurrection to Life Everlaſting*, and hereby your Bleſſedneſs comes to be made perfect, for though your Souls are Glorified with God at Death, yet they are not compleat in Glory till the Reſurrection. Dan. 12. 2.

II. CARRY your ſelves Worthily to the Spirit of God, for he dwells in you, he dwells in the ſoul, he dwells in the body, and he dwells in both for ever. Therefore carry it becomingly to him.

1. BY following his Leadings, living and walking in the Spirit. *If we believe in the Spirit, let us walk in the Spirit.* Gal. 5. 25

2. BY fetching our Comforts from the upper Springs, we are too ſenſual in our Reſpects and Aims; we conſult the animal Life more than is meet, while we fetch our Refreſhment and Satisfaction from any of theſe Nether Springs. Are not Spiritual Pleaſures more Noble and Sweet than Bodily? Sure they are, or elſe we muſt ſay, that Senſual Men have more Pleaſure and Joy in their Life, then God hath in his.

3. BY Avoiding every Thing that may Grieve the Spirit.

WHEN you neglect Duty you Grieve the Spirit.

WHEN you don't keep your Gifts and Graces in Continual Exerciſe, you Grieve the Spirit.

WHEN

WHEN you ſuffer Spiritual Slumber to ſeize upon you, you Grieve the Spirit.

WHEN you Indulge Fleſhly Luſts, and yield your Members to be Inſtruments of Sin, you Grieve the Spirit; for you defile the Temple which the Holy Ghoſt hath taken up to dwell in, and will hold in a Union to himſelf when it lies in Duſt and Rottenneſs, and will raiſe it to Glory at the laſt.

IV. LET us improve this Truth for Comfort, it hath in it that which is matter of Great Comfort.

1. AGAINST all preſent Sufferings & Afflictions. What can Sweeten the Bitterneſs of any Cup, and lighten heavy Burthens, and make preſent Diſtreſſes eaſie, and ſupport in all Calamities, like *Faith* in a *Reſurrection?* There is a Reſurrection State will Free us from All, and in the mean time, *Our light Afflictions, which are but for a moment, work for us a far more Exceeding and Eternal Weight of Glory.*

2 Cor. 4. 17.

2. IT is a great Comfort under the loſs of the Faithful Miniſters of Chriſt, & of Godly Relations & Friends, for they are not loſt for ever; the Spirit of God hath the care of them, and he'll quicken them again, and therefore we may ſay with *Martha* when her Brother was dead, *I know that he ſhall Riſe again at the Reſurrection.* You ſhall ſee them again, and know them again, and enjoy them again, and that in a better manner than ever, And is not this Comfort?

Matt. 11. 14.

3. IT is a great Comfort againſt our own Diſſolution, the thing which Nature ſo much abhors; the Horrour of a Grave is very Affrighting and Dreadful to many. That this Fleſh of mine, this tender Fleſh, this delicate Fleſh, that now the Wind muſt ſcarce blow on, that I ſpend ſo much precious time to feed, and pamper, and dreſs, and adorn, that this very Fleſh muſt be turned to Stench and Corruption, and become loathſome to my Deareſts Friends, and be Proſtituted to Worms and Rottenneſs, this makes the very thoughts of Death a Diſeaſe.

NOW how would the Belief of this Truth relieve & Comfort againſt ſuch Thoughts as theſe? If I Dye, *I Dye in the Lord*; Death is but a Sleep, and *I Sleep in Jeſus* too, when my

Revel. 14. 13. 1 Theſ. 4. 14.

Body

my Body is laid in the Grave, it is laid into the arms of the Spirit; if it doth rot in the Duſt, its Union to the Spirit can't rot. And therefore, farewel my Fleſh; While I go into the immediate bleſsful Preſence of God, go thou to Bed in the Duſt, I commit thee into the Arms of the Spirit, and do willingly leave thee in that Union, till he ſees good to raiſe thee, and bring us together again; For this he will do in the Laſt Day: And therefore, *Go my Fleſh, and reſt and hope, and wait the appointed time till thy change comes*, for then *this corruptible ſhall put on incorruption, and this mortal ſhall put on immortality, and Death ſhall be ſwallowed up of Life.* Joh. 6.40. 1 Cor. 15. 53.

IN this Faith you may triumph over the Grave, you may reſign your Bodies to the Earth chearfully, and to the Guardianſhip of the Spirit of God there, for he who hath it in an indiſſoluble Union, will preſerve it to a glorious Reſurrection, as he did the dead Body of Chriſt; for he did not leave it in the Grave, but *ſhewed it the path of life.* Pſal. 16. 10. 11.

HOW willing to die ſhould this make every Believer, and to ſay with the Apoſtle, *I deſire to be diſſolved.* And yet Alas! what Cowards are we! How fearful are we of dying? You may as well be afraid of going to Bed. Let them be afraid to die, that never knew how to live; that are dead whilſt they live, and that have no hope after this life. He that hears of the Glory of a Reſurrection-State, and yet is afraid to die, either he hath but a little Faith, or he hath an ill Conſcience. Philip. 1. 23.

WHAT was it that revived and ſupported *Job*'s Spirit amidſt all his Griefs, but this very thing? *I know that my Redeemer lives, and that he ſhall ſtand at the latter day upon the Earth, and tho after my Skin Worms deſtroy this body, yet in my fleſh ſhall I ſee God; whom I ſhall ſee for my ſelf.* This was ſuch a reviving to his Soul, that you never find him in his impatient, deſpairing Fits after it. Job 19. 25, 26, 27. Pool Loc.

I beg of God therefore, that when-ever I die, I may die in this Faith, *That my Soul ſhall immediately enter into the full fruition of God, And, That my Body ſhall lie down in the Duſt, in an everlaſting Union to the Sprit of God, who will at laſt quicken it*, becauſe he dwells in it. *For if the Spirit of him that raiſed Je-*

Jus from the dead, dwell in us, he that raiſed up Chriſt from the
1 Theſ. 4. 18. *dead, ſhall alſo quicken our mortal bodies, by his Spirit that dwelleth in us. Wherefore comfort ye one another with theſe words.*

I KNOW you expect that I ſhould ſay ſomething of the Perſon Deceaſed, and not paſs him by in ſilence. But I acknowledge my ſelf to be very unfit for this Province; it being a Work I rarely engage in; as having no Authority to take
Prov. 31. the Commiſſion out of the hand of his own Works; They
ult. are to *praiſe him in the Gates*, and not I.

And yet it is not fit, When every mean Virtue in others hath its *Funeral Trumpet*, that ſo much Excelling Worth as was in him ſhould be forgotten, and the Memory of it buried with him. Should I ſpeak of his Carriage and Behaviour in the various Relations he ſtood in,

As a *Son* to his ſurviving Mother.

As a *Husband* to his Wife.

As a *Father*, while he had Children.

As a *Maſter* to Servants.

As a *Friend* to his Friend.

I might herein propound him as a Pattern to many, for he excelled moſt. And that is a Good Man indeed, who is good in all Relations.

BUT his Great and Chief Care was to fill up his Relation to God in Chriſt, and that not only as a *Chriſtian* and a *Believer*, but as a *Miniſter* of Chriſt, and a *Paſtor* to that Flock which the *Holy Ghoſt* had committed to his Charge. I muſt ſay, God had fitted him for this Work & Service above many of his *Brethren*, in betruſting him with ſuch Gifts and Talents as but very few have received.

AND how Diligent and Faithful was he in laying them out, and ſo improving them in his Maſter's Service? How Zealous was he for Chriſt! How Laborious in his Work! how ſound in the Faith! How great in Prayer! How apt to Teach! And how All was Crowned with Succeſs, is Evident in the many Comfortable Seals which God gave to his Miniſtry among you.

AND

AND tho' his Natural Parts were great, and made much greater by the Bleſſing of God upon his Unwearied Induſtry; yet that he neither Leaned upon them, nor Truſted to them, appeared by his conſtant Labour and Study for every *Sermon*.

THEY that were *Diſcerning Chriſtians*, and did Wiſely Obſerve the ſuitable Matter he prepared, the exact Method in which it was ordered, the taking Dreſs with which it was clothed; the Charming Manner in which it was uttered, could not but ſay, That he did not offer to God that which coſt him nothing.

His great Delight was in his Work, for he knew how well it becomes a Diſciple *to be as his Lord*, whoſe Delight was to do the Will of God. And therefore he was *fervent in Spirit, ſerving the Lord*. And this made him willing to ſpend, and to be ſpent, till by degrees he waſted and conſumed himſelf. Rom. 12. 11.

I would have ſaid no more of him, were it not to Obviate ſome *Falſe* and *Malicious Whiſpers*; as if he Dyed in great Darkneſs, and under much Trouble of Conſcience.

I was with him the day before he Dyed, and among other things, I asked him, How it was with him concerning his Spiritual State. He told me, *That he had a Firm Confidence of Hope in the Infinite Righteouſneſs of Jeſus Chriſt.*

I then asked him (and deſired that he would be as Plain with me, as I deſired to be Faithful to him) If there was any particular Thing that lay as a burden upon his Conſcience.

HE replied, *No*, he bleſſed God, *there was not. But that which Troubled him in general was, That in the Courſe of his Miniſtry he had not Honoured God as he ought to have done; nor had he been ſo Faithful to the Souls of Men as he ſhould have been: But yet in this he could appeal to God, that whatever By-Ends might come in, and mingle themſelves, which he Renounced, yet the Glory of God in the Converſion and Salvation of Souls was the great End he Aimed at in the whole Courſe of his Miniſtry. And* Bleſſed is that Servant whom his Lord when he comes ſhall find ſo doing.

What I have else to say, is to you that were his Flock, over which the Holy Ghost made him Overseer, but are now as Sheep without a Shepherd.

1. Labour to be Truly Sensible of your *LOSS*, and let it be deeply laid to heart, for it is a Great, a very *Great Loss*; it is so to the whole Church of God, but it is so more particularly to you, especially if the Circumstances of it be considered, for the Lord hath taken him from you in the midst of his Days, and in the Prime of his Ministry. And God hath not done this without a Cause, and therefore you should every one reflect upon himself, *What have I done? Wherein have I offended God? Have not my Sins, my Barrenness, my Unprofitableness under his Ministry provoked God to take him away?* as that good Woman said, when she heard that the Minister of the Place had broke his Leg, *Oh!* said she, *My Sins have broken my Ministers Leg.*

2. Remember, and keep in mind the Seasonable Counsel he gave you, not only from the Pulpit, but from the Press too, by which, *though he it Dead, he yet Speaketh*; Lay them up in your hearts, and Practice them in your Lives. Let me tell you, that God expects much Fruit from you after such a Sower, and such a Seeds-time as you have had. Tho' you shall never hear him Preach more, yet what he hath Preached you shall hear of again. Not one Sermon that ever he delivered from *this* Pulpit, but you must Account for it in the Day of Judgment, and it will be a Dreadful Account now that *The Bellows are burnt, and the Lead is consumed of the Fire, if the* Jer. 6.29. *Founder hath Melted in vain.*

AND therefore,

3. IMPROVE this *Providence*, this *Sad* and *Severe Providence*. If you have hitherto turned a Deaf-Ear to the Word of God, yet now *Hear the Rod of God*, what that speaks; for it speaks aloud. When so many Faithful Ministers, Eminent Servants of Christ, are taken away in a few Months,

* This

* This is a Crying Voice, it crys to this City, it crys to this Place. *And what doth it say?*

IT says, That the *Prophets* don't Live for ever: That they have their Heavenly Treasure but in Earthen Vessels. That the Lamps are within the Pitchers, and when the Pitchers break, the Lamps go out, and therefore *Walk while ye have the Light, lest Darkness come upon you.*

IT says that, When the Means of Grace are Undervalued.

WHEN the Loud Calls of God are Slighted.

WHEN the Great Truths of the Gospel are Corruped.

WHEN *Deism* in Contempt of the Son of God is Countenanced.

WHEN all Revealed Religion is Disowned, and thereby the Gospel of Christ, and the Ordinances of Christ, and the Ministry of Christ rendered Vain and Useless, Then God will soon Remove them. This is what the Rod says.

NAY, It says, That unless we are Awakened and Reformed by these Judgments, God will yet bring greater. If there be not a speedy Repentance and Returning to God from all these Abominations, he who hath put out so many of our Lights, will put out all; and and not only put out the Lights, but remove the Candlesticks, nay, Write *a Lo-ammi* against us, and say, *Ye are not my People, and I will not be your God.* Hos. 1. 9

THE Lord Teach us therefore, now His Voice crys so loud to the City, to *Hear the Rod, and who hath appointed it.*

4. BE Earnest in Prayer to God to make up to you this Great LOSS; for He only can do it, *Faithful Pastours are a peculiar Gift of the Lord Christ*, and they are a Gift that comes under a Promise, *I will give you Pastours according to mine own heart, which shall feed you with Knowledge and Understanding.* Eph. 4. 11 Jer. 3. 15

Go away and plead this Promise with God, Pray in Secret, in Private, in Publick, let each one make it his Duty, let the whole Church make it their Duty.

* Dr. *Annesly*, Mr. *Oldfield*, Mr. *Burys*, Mr. *Vincent*, Mr. *Mather*, Mr. *Cole*, and now your Pastour, and since him Mr. *Day*.

Set

Set some time a-part to meet together and Pray, that he that hath in Judgment made this Breach, would in Mercy make it up, That He who hath took away *Elijah* to Heaven, would send an *Elisha* to succed him.

This is the Mercy and Blessing which you now Want, and none can Supply this Want but that God who *hath the Residue of the Spirit*; Therefore cry to Him in the Words of Dying *Moses*, *Numb.* 27. 16, 17. *Let the Lord, the God of the Spirits of all Flesh, set a Man over the Congregation, which may go out before them, and which may go in before them, and which may lead them out, and bring them in, that the Congregation of the Lord be not as Sheep which have no Shepherd.* Amen.

FINIS.

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